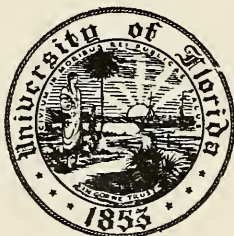


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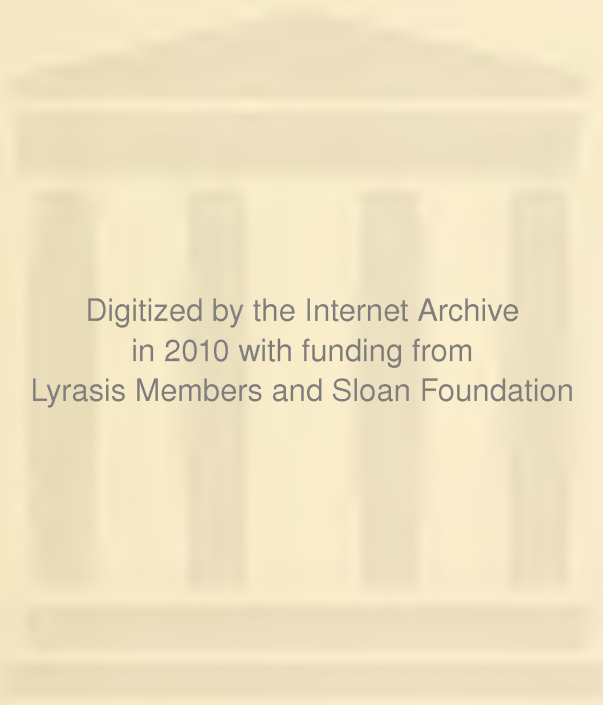
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FOR MY CHILDREN

For
My Children

by

HARRISON HIRES

*Author of: Reveries and Songs
Invitation and Other Poems*

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HARRISON HIRES



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TO
WESLEY, CLARAMARY AND BILL

For you and your children I have made this record of some of the things I believed in and that seemed to me important. Each brief article is only intended to be suggestive of further inquiry and, of course, is an entirely inadequate treatment of the subject.

—*Father*

December, 1943

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FOR MY CHILDREN

TOLERANCE

I BELIEVE that racial intolerance is stupid. It is limiting and even devastating to the individual whom it obsesses. Every race has its genius, its faults and fine qualities, and from representatives of other races I often get more ideas and fresh points of view than from members of my own Caucasian race.

Intolerance leaves an ugly mark on the intolerant. Hate and emotionally cultivated misunderstanding contribute nothing to civilization; on the contrary, they block its development and limit the exchange of ideas between races.

Differences in economic status, in religious beliefs, and unfamiliarity with customs and characteristics of other people often breed intolerance. A minority race in any land is at a disadvantage. We tend to despise people whose physique, temperament, ideology and superstitions differ from our own. It is significant that our word "bar-

barian" comes from a Greek word meaning foreigner.

I remember as a child occasionally going to a Chinese laundry. The place stank; the Chinamen in it stank. I believed for some years of my life that all Chinamen were filthy, disgusting creatures, low, cunning, cruel. Then I met a Chinaman at college who was so much more intelligent than I and so superior to me in many ways that I realized that I had been the loser for my intolerance.

Then I met Yang. Do you remember Yang who used to spend the week-ends with us? I was surprised to find that he knew more about English and American literature than I did and very much more about European and Oriental literature and history. We all loved Yang. He was so intelligent and fine that we liked to have him out here in the country whenever he could come. Remember his wonderful costumes and sword dances and what a perfectly trained athlete he was and how happy you were to be with him and how happy Mother and I were to have you with him? Do you remember any Caucasian who enriched your lives so much in so short a time? And yet what a wholly different and new outlook

on life he brought. Remember him when you begin to feel intolerant of another people.

Do you remember Joe, the old Negro who worked for my father for more than fifty years? Have you ever known anyone of any race who, without any formal education, could write the words and music and then sing in a rich glorious voice his own ballads? I want you to know that when my mother died and Father had fought stoically not to burden others with his grief he broke down and cried when Joe put his arms around him and said something in his ear. I don't know what Joe said, but I am sure that in his words was more understanding than in any of the hundreds of expressions of sympathy which Father received. I will remember till I die, Father and Joe standing with their arms around each other and the tears running down their cheeks. Remember Joe.

Of course, I don't want to eat beside or be housed with a dirty Negro, neither do I want to be near a dirty Caucasian. That there are proportionately more such Negroes is to be expected in a society which discriminates so against them. Negroes were slaves until recently. Starting as freemen with so little and facing a hostile world they are bit by bit winning their way

to the respect and confidence of the property-owning whites.

And do you remember playing on the beach and in the woods with Julius? Maybe you didn't know he was a Jew. You remember how honestly and expertly he painted and how sincere and intelligent and sensitive he was. You would trust Julius anywhere. Remember Julius.

I mention only Yang, Joe and Julius. I have known many men of other races than my own that I loved and respected and admired.

I hope your voice and vote will be for giving every man of whatever race a fair chance, the simple justice of equal opportunity. Each man's own shortcomings will then be mercilessly exposed to him. We Americans cannot afford to reject any worthwhile contribution that any race or individual can make. By repressing any other person or people we are impoverishing ourselves.

We cannot fully profit by our increasing knowledge of genetics until we provide our people the environment that will allow their potentialities to be developed. Poorly housed, oppressed and underfed people are a menace to our free institutions, which will only reach their flowering when we cease to be intolerant of each other.

I belonged for many years to the National As-

sociation for the Advancement of Negroes and subscribed to *Crisis* and later to *Opportunity*, two Negro monthlies. In *Crisis* has appeared some of our best American verse, all written by Negroes. I have also taken the monthly magazine *Tolerance*, whose purpose is to combat intolerance. I have talked and voted for the decent and just and eminently wise principle of equal treatment and opportunity for all.

DEMOCRACY

I HAVE been a passionate believer in democracy because it seemed to me that no single man or group of men has the breadth of vision, sympathy, knowledge and understanding to rule wisely all the people.

Any other kind of government necessitates a control of speech, press, radio and even assemblage. This power to control is necessarily abused and requires tyrannical force, persecution, spying and killing, which are met by secret plotting and underground activities or are accepted by a subservient, slave-minded people who will fast become incapable of intelligently meeting the problems of life or living in dignity or loving justice. Progress depends largely on the freedom to think, to carry on research in the field of one's own choice, and to read, write and speak without censorship. Democracy alone can allow such freedom.

Free discussion and a free press educate everyone, including legislators, judges and administrators who will be intelligent only if the people who choose them are intelligent. Truth and error given a free and open field in which to compete will show themselves. I urge you to read Milton's *Areopagitica*.

But more important than the educational value *per se* of continual thought and discussion is the tremendous effect on the character of the cultivation of a habitual attitude of skepticism, inquiry and examination. The individual as well as mankind as a whole continually faces unprecedented problems which demand unprecedented solutions. Only the individual and only the nation that can think clearly will succeed. No one can foresee which individuals from which classes of society will furnish the ideas, the inspirations, the answers that our advancing civilization requires. Certainly no man or class, however chosen, will be as prolific in ideas as all of the people, if they are a free people.

Many agencies, governmental and private, are aiding and advancing public understanding of our system's defects and their remedies. The Brookings Institution, The American Academy of Political and Social Science, The Public Affairs

Committee, Inc., The National Municipal League, The Twentieth Century Fund, etc., all have done much to further intelligent thinking about and towards solving the problems of democracy. The American Civil Liberties Union has played an important part in defending the civil liberties, understanding how basically important it is to a democracy that the right to free speech, free assemblage and the equal protection of the law extend to even the poorest citizen with the most unpopular opinion.

We are still far from our goal of building a true democracy, but the extension of the democratic idea is full of promise.

CIVIL LIBERTIES

"Liberty of thought is the life of the soul. . . . I disapprove of what you say, but I will defend to the death your right to say it."—Voltaire.

FOR twenty-five years I have been a member of the American Civil Liberties Union and have contributed annually to its support.

While our country's fundamental law, the Constitution, guarantees the rights of free expression and free assemblage and the right to worship as one pleases or not to worship, these rights are frequently violated by powerful groups and individuals and must be constantly defended or lost.

In the early days of the A.C.L.U. there were many who did not believe in these civil liberties and there were many flagrant violations of them on the part of municipalities and corporations and other organizations. Members of the Union were considered by some to be dangerous radi-

cals although the overwhelming majority of its supporters were just plain conscientious citizens who believed in the theory of government on which the nation was founded. Today the Union counts among its early members many of the country's leading and most respected citizens, including five Justices of the Supreme Court and the Attorney General of the United States. But there are still many people who believe that only those with opinions like their own should be allowed freedom of expression.

Anyone who has read much history knows that the individual who propounds a new idea is generally unpopular and even hated, as people do not like to have their settled beliefs disturbed and resent the disturbers. Nearly every new idea is a threat to the way of life of a section of the people and fills it with resentment and fear. This has been true of even the basic ideas that have most advanced our welfare.

Men and women with unpopular opinions sometimes do not get justice in the courts and face the prejudices of judges and juries. The American Civil Liberties Union is made up of people who recognize this. The Union, I believe, has done more than any other organization to extend our democracy by defending unpopular

individuals and causes and by securing for them a fair hearing and seeing to it that our basic liberties are not encroached upon. The Union has defended many whose opinions I detest, who otherwise would have been convicted and punished, in spite of the Constitution, because of those opinions. It has defended individuals who because of race or religion or poverty or ignorance would otherwise have not been properly represented in court.

The actions of the Axis countries in suppressing their own civil liberties has done much to increase our interest in these fundamental freedoms. The recent creation of the Civil Liberties Unit by our Department of Justice "to direct, supervise and conduct prosecutions of violations of the provisions of the Constitution or Acts of Congress guaranteeing civil rights" was a forward step of great significance and something that fifteen or twenty years ago we hardly dared hope for. The formation of the Civil Liberties Committee of the American Bar Association a few years ago was indicative of the growing popular realization that the defense of our civil liberties had been too long neglected.

If we deny the equal protection of our laws to any class or section of our people, we will soon

destroy for everyone the law and the law's protection. Our civilization will progress to the degree that we develop our common belief in decency and fair play and equal justice.

ON PLANNING

MANY people oppose all planning on the part of community, state or nation as an intolerable infringement upon their liberties and/or as opposed to the will and explicit command of God. Any program laid down by governmental bodies is considered a step toward regimentation or as sacrilegious. Undoubtedly there has been much foolish and unnecessary planning which accomplishes no good purpose and which in some cases has been extremely harmful, such as certain silly traffic regulations or the so called "Monkey Law" of Tennessee; but it is only by trial and error that we advance. The individual, the community or nation which does not plan will end in chaos and disaster.

Benjamin Franklin came to Philadelphia and found a city without a hospital, a fire department, a secondary school or paved or lighted streets. The sick and insane wandered or lay in the

streets, which mud made almost impassable in wet weather and filled with dust during a drought, which drifted into homes and stores. Franklin interested his fellow citizens in city planning. A hospital was built and staffed, a college for Philadelphia youth organized, a fire department installed and the streets paved and lighted. What immeasurable boons to the citizens! What an expansion of their liberty! What an addition to their comfort, happiness and progress!

Our country has already lost a large part of its greatest asset—its soil. As a result of the destruction of much of our forests and the plowing up of grazing lands, wind and water have carried away billions of tons of our richest soil. It will take thousands of years to replace it in some areas. Fortunately by now something is being done about it. The program under way of reforestation, dam and bridge building, etc., etc., as recommended by government engineers, if carried out, will help to assure a decent living to your grandchildren, who otherwise would have inherited a country so impoverished of natural resources as to be incapable of maintaining a prosperous people after our once rich farm lands had been denuded of soil. Engineers have predicted that if wind and water erosion were allowed to continue

at the present rate, within a hundred years most of our country would be a vast Sahara.

It has been stated that four hundred times as much natural gas has been wasted as has been used. Experts differ on the amount, but all agree the loss has been enormous because the nation has had no adequate plan to conserve its natural resources. Every man, woman and child for generations to come will be poorer because of that neglect.

These are but a few of the more glaring of our physical losses. The wastage of human material has also been great as the result of the lack of plans for the housing, medical care, nutrition and education of a large part of our youth, on whom will depend the democracy and happiness of our people in the future. A few communities have tried to some extent to meet the situation and from their experiments may come larger programs. The expenditures on courts, police departments, prisons, reformatories and other institutions could have been reduced greatly if we had planned intelligently.

The success and happiness of the world tomorrow depends largely on the kind of people who live in that world. If they are mentally and physically inferior, their civilization will be inferior.

The elimination of inferior strains is of utmost importance and the researches of geneticists must be properly supported and their findings heeded if we are to lighten the terrible burden that the unfit now place upon society, and if we are to increase the stock of the capable, the intelligent, the trustworthy who can build a civilization beyond our present dreams.

We must choose for our leaders and lawmakers the most highly intelligent and educated men, men properly trained to assume such great responsibility. In addition to general knowledge of the physical sciences, they must know something of the biological and social sciences and be willing and eager to consult with specialists in every field before deciding on proposed legislation.

Our people, long taught that their own soul's salvation was their first concern, have taken little thought as to how to make this a better world for their children and their children's children. The destructions wrought by famine, flood and disease have been considered by most to be the acts of an avenging god. Rational men are learning that by ignoring the Biblical injunction, "Take no thought for the morrow," and by careful planning

many of the catastrophes which threaten them can be avoided and the lives of all made richer and happier. We must order our lives in harmony with ascertained facts or suffer for our neglect.

RELIGION

THE WORD religion is often used, it seems to me, mistakenly, as something intimately associated with morals and a better way of life. I want to make it clear that I use the word with no such connotation but as Webster's *New International Dictionary* defines it, viz.: "The service and adoration of God or a god as expressed in forms of worship, in obedience to divine commands especially as found in accepted sacred writings or as declared by recognized teachers and in the pursuit of a way of life regarded as incumbent on true believers; as, ministers of religion."

A code of ethics is good only if it is capable of change and growth. As man's knowledge and wisdom grow new discoveries and new knowledge show us that many old customs and moral tenets were bad and should be discarded. A system of ethics, a behavior pattern, which derives its authority from so called "divine commands"

has again and again proved disastrous to the happiness and progress of a people. Not by worship of a god or gods with infinite capacity and lust for praise, flattery and subservience can man advance in his struggle toward perfection. The so called "sacred writings" may have seemed at the time of their promulgation to have been the final word as a guide to human conduct, but as "sacred writings" they stifled inquiry, thought and discussion. The spirit of faith is the very opposite of the spirit of inquiry which has been responsible for man's rapid advance since he began to break the shackles of his superstitions and mythologies. The sacred rites, the prayers and fastings, performed over fields each spring brought no such advance in agriculture as the knowledge of soil chemistry and plant economy. Neither the witch doctor nor the priest could stop the ravages of disease, nor could all the prayers and penances of the multitudes hinder the spread of bacteria greatly accelerated by the font of holy water and the laying of never sterilized relics on sores and diseased membranes.

People imbued with a spirit of inquiry and skepticism do not accept unquestioningly what is told them. They have better and more independent critical faculties and an ability to think

for themselves, which religiously educated people do not have. No mysticism, no god, spirit, ghost, angel or devil enters into their thinking to confuse or paralyze it. As Thomas Jefferson said: "Reason and free inquiry are the only effectual agents against error."

I have for years been a member of the American Freethinkers Society which has fought many outrageous attempted encroachments by religious bodies on the liberty, progress and well being of our people.

MORALITY

WE MUST accumulate and preserve the learning and precepts of the wise and great who have gone before us. But we should not retain in our treasury of truth, through superstitious awe, those teachings which later experience and discovery have proven to be false or harmful or foolish. We need continually to reassess our values.

Among the maxims of early civilization was "Treat others as you would be treated" or words conveying that general idea. This saying came, it is clear, from mankind's long experience in group living, an adage we will therefore be wise to preserve.

The great sacred writings of many peoples have kept alive for them both good and bad doctrine. We can discard without sentimental regret or fear that which is bad in the holy writings of Egypt, Greece, India, China and Japan but we continue to defend much that is injurious and

untrue in the Gospels of Moses and Christ. Because our own culture is so sentimentally tied to them it is difficult for us to consider them objectively. Many of our beliefs are as absurd to the devotees of other faiths as theirs are to us.

When Ghandi opposes the killing of rats whose fleas carry typhus and the destruction of mosquitoes that spread malaria because his faith forbids the killing of any creature, we angrily condemn the Hindu religion as we do that of the Japanese who believe they are the descendants of the Sun Goddess and that therefore they are ordained to lead, instruct and order other people who, not being also of divine origin, they consider their inferiors.

Because the Christian Bible directed, "Thou shalt not suffer a witch to live," the Pope, Martin Luther and other leaders of Christendom, inspired by this command of their God, carried on the wholesale persecution of untold thousands of helpless and innocent women who were terrorized and tortured and drowned or burned. Yet the Pope is still held by millions to be infallible!

If we are to reach the full stature of our possibilities, we must develop a very different attitude toward the world we inhabit than that held by the mythology of our inheritance. More than

all else we need ideals of boldness and courage and a people with fearless and independent minds who are above dread of the supernatural and are guided by intelligence, observation, and reason—not people who believe that the meek are especially blessed, that they must walk humbly and fearfully in the sight of a god ready to punish all mistakes, that when struck on the right cheek they should invite another blow on the left, or give to the bully who takes their coats their cloaks also. Nor should our ideal of a superior man be he who begs for his daily bread and bows the neck and bends the knee to a dread overlord.

It was natural that ideals of humility and submission, long preached to their subjects by oriental potentates, should be incorporated in our religion which is of eastern origin, but only as we reject such eastern ideals of absolutism can we build a great democratic society. Our Gospels offer us humility, poverty and misery as the necessary admission price to paradise. Naturally no directions are given for abolishing poverty and misery as they are considered to be the greatest of benefits in themselves and are held up to us as the primary virtues next to belief. Christ said: "He that believeth in me shall be saved and he that believeth not shall be damned," which means

that whoever is intellectually honest will suffer eternal torment and only those who sacrifice their self-respect and mind's integrity will go to everlasting bliss. We must reject this fundamental Christian teaching as unworthy of our more highly developed morality, intelligence and sense of justice. Our own self-respect and the need of the respect of others will, more and more as we advance in understanding, not permit us to be mean, cowardly, and dishonorable, but demand that we be courageous and high minded.

Animals, including men, are naturally inquisitive and investigate and experiment and so find out what foods agree with them, and what shelter is most satisfactory, and even what herbs and other materials are suitable medicines for their ills. They learn to cooperate and develop a strong sense of fidelity to the herd, flock or hive. They labor and fight with heroism for the welfare of the community and share one another's burdens. Parents love each other and their children and this affection grows as their culture develops to include their own kind with whom they are associated. So primitive man inherited the pattern of loyalty to the family and tribe and as civilization progressed, this love and loyalty embraced ever larger units of country and then race and finally,

with the most advanced individuals, all humanity. From his long experience he learned better and better patterns of behavior. The members of the hives, the herds, the flocks, and, among men, the tribes that best cooperated survived; the groups whose members did not cooperate effectively came to a bitter end. More and more it was realized that the welfare of each individual depends on the welfare of the community and the welfare of the community depends on the welfare of each individual. Christians would never have killed thirty million infidels and heretics had they been guided by their reason and naturally humane instincts which are largely the product of family and group life.

Those individuals that are outside of the flock, the herd and the tribe develop a different moral code than the members of the community. Our culture to a large extent leaves out of the common society those who are very much richer or very much poorer than most of the members. These two categories furnish most of the transgressors against our morality. They do not consider themselves, and in many ways are not, members of the common society and have few of the mutual bonds of honor, sympathy, and understanding to

bind them to the rest of the group and are more likely to sin against it and prey upon it.

Almost all the energies and thoughts of the very poor are necessarily concentrated on getting something to eat and on their other primary needs. From them we cannot expect highmindedness or important contributions to the common good. Nobility of character requires a certain amount of prosperity.

The energy and thought of those who are much richer than the mass of the people tend to be concerned mainly in defending their wealth and keeping the rest of society from taking it from them, and they have little understanding of or interest in the struggle to live in which the masses are engaged.

Thus the very rich and the very poor misunderstand each other and the rest of society and distrust and hate it and each other. Both are equally a menace to our civilization as many members of these classes consider themselves outside the common law and despise it.

As knowledge, the result of inquiry and reason, has increased and science has accomplished miracles that supplication and adoration of gods and spirits failed to, we have come to consider the experimenter, investigator, inventor and dis-

coverer as infinitely more holy and valuable members of society than the saints on their pillars or the hair-shirted monks in their cells scourging themselves in the belief that by prayer and self-inflicted suffering and poverty they will win salvation and paradise.

Those who profit by the hold of religion on ignorant and unthinking people have tried, during the last century of rapidly increasing knowledge, to shift the emphasis of religion from the fear of torment hereafter for doubters to the fear of hell and chaos on earth for all if men ceased to believe in their superstitions. By this plea they have succeeded in getting enormous sums of money from people, some of them unbelievers, who thought that a strong church was the best instrument to protect their property and lives against the supposed criminal propensities of the masses. How the world would have progressed if this money could have been spent on education instead of obscurantism, on scientific inquiry and the search for knowledge instead of propaganda for belief!

Careful students have proved that this propaganda is false. They have shown that in those communities and among those groups in which belief in the supernatural has the greatest hold

are to be found the most immorality and the most crime, and that throughout history the periods of greatest enlightenment and progress coincided with periods of skepticism and inquiry, and periods of stagnation, misery and terror with those of the most widespread and confident faith. Any compromising of the mind's integrity is injurious to the character and so injurious to morality. Anything that hinders the accumulation of knowledge retards the development of morality. We cannot erect our temple of truth on the shifting foundations of lies and hypocrisy. The intellect thrives on skepticism, inquiry and knowledge and languishes on superstition and credulity.

Knowledge and reason are man's last and best hope.

EUGENICS

FOR THIRTY years I have been a member of The American Genetic Association and a faithful reader of its publication *The Journal of Heredity*. I am also a member of The Eugenics Society (England) and the American Eugenics Society. From courses in Biology, Evolution and Heredity, and Anthropology at Haverford College under a fine scholar, Dr. H. S. Pratt, I came to feel that research in genetics was one of the most important tasks ahead for mankind. In college I read much of the writings of Lamarck, Darwin, Spencer, Huxley, Weismann, DeVries, etc., and have read many other writers since then, and am convinced that this branch of science deserves a much wider public interest.

Neither the man in the street, the jurist or the law maker, or the physician has sufficient conception of its importance or relation to the general welfare and happiness. Society puts to death

the murderer, though his victim be a hereditary physical or mental defective, but scarcely censures the physically and mentally superior individual who produces offspring with a distinctly defective mate. Of course, society cannot leave to the whim or discretion of any individual the decision as to the destruction of another, but the murderer may have acted intelligently and with the highest motives and his act added immeasurably to the happiness and alleviated the burdens of mankind for hundreds of generations; while the superior human who with a defective mate produced tainted offspring may have put into the world for a thousand years so much misery and such a heavy burden that no man can estimate it.

One of the commandments in a rational code of ethics should be: "Do not take part in the production of a defective human being who may make miserable the lives of countless people for many generations." No man can foresee the possible immensity of such a crime. He who helps to produce offspring healthy in mind and body is the world's greatest benefactor. The worst crime is not murder or adultery or not keeping holy the sabbath day, whatever that means. A far greater crime is to mate dysgenically.

If war is dysgenic, as most geneticists believe, then those who are responsible for wars are the arch criminals, because by destroying the more fit elements of the population and leaving to survive the less fit, they are responsible for ever increasing misery and suffering.

The cost of police protection, jails and asylums is heavy, but a very small part of the total burden of the unfit. Democracy is, I believe, the method of government which best fosters progress, but even democracy will provide but a foul existence if the people on whom its quality depends are inferior.

It seems reasonable to assume that the more competent and responsible people, if we can spread the doctrine of Eugenics, will respond naturally and will have large families, and these people will bring pressure upon law makers to make it possible and easy everywhere for the less fit parents to procure the material and information necessary to limit and control the number of their offspring. Unfortunately today the less fit often do not have such information or the means of getting it, whereas the uneugenically minded portion of superior parents generally have the means and information to procure such materials. Assuming that parents must decide for themselves

the number of children desirable, the spread of the knowledge of Eugenics will of itself bring good results. People likely to pass on to their children serious hereditary defects, mental or physical, will someday not be permitted by society to do so. An operation in no way affecting health or sex activity can make the sexual act sterile. The happiness, health, progress and prosperity of all the people demand the reduction of defective strains. The religious opposition to the program of Eugenics must be overcome.

ANTHROPOLOGY

“Know then thyself, presume not God to scan;
The proper study of mankind is man.”—*Pope*

COURSES in Anthropology with Professors Pratt of Haverford and Goldenweiser of Columbia and reading since have given me an understanding of the importance of this subject and the need for a popular knowledge of it.

Anthropology teaches us the relative value of different kinds of behavior. We can find no more profitable study than that of the record of the successes and failures of our own kind. The knowledge of man's history, of his mores and folkways can be of immeasurable value to the individual and society. It can teach us to avoid old mistakes and to use tried and proven meth-

ods. We are but briefly members of the human family that has existed for several hundred thousand years on a planet that has sustained life for some hundred million years. We would have accumulated much wisdom if we had a record of all we had done and all that had happened to us during those years. Anthropologists are trying to compile by their researches as much of that record as possible.

The modern savage and civilized man are governed by the same laws, biological, physical and chemical, that governed prehistoric man. But civilized man is far more the master of his environment because he knows so much more of these laws. As his knowledge increases, so does his mastery.

He has learned to live in a manner more and more agreeable to natural law. Out of the struggles, the agonies, the failures, the triumphs of his long history it appears that he is emerging into an age of reason when his thinking will no longer be perverted by belief in magic and mythology. But he may again be submerged by new waves of terror and superstition! If we do conserve, increase and pass on the little knowledge that we have won in our long history, we can easily slip

back, as we have on occasions in the past, a millennium or more in our agonizing progress.

The student of Anthropology lives a larger life than his own. The story of the madness, the folly, the shame of mankind, as well as the record of his achievements in invention and discovery, are as exciting and thrilling as anything one may read.

The emotions, the thoughts, the faculties of man during ages gone can supply some key to his present and future. We need to get away from our own time and place. We are too near ourselves and our associates to understand what a man is, but a study of his behavior throughout the ages and throughout the world helps us to understand ourselves and the people around us. For each of us is something of the universal man.

It is a stimulating thought that every advance mankind has made was the result of an idea in some one individual's brain. Now and then one single man slightly different from anyone who has preceded him had a new thought that changed the world for all who came after him. From the study of genetics we know the extreme unlikelihood, as a mathematical proposition, of any two individuals throughout man's history having ever been alike. So mankind will continue

to produce new men with new ideas. If such ideas are not stifled by those claiming authority from a spirit or a divine being, civilizations far beyond our dreams will succeed our own.

HOUSES AND PARKS

BECAUSE of my interest in Eugenics, because of my belief in democracy, because of my desire to see the human race attain a better civilization, I have been interested in the housing of our people and have belonged for a number of years to The National Public Housing Conference.

For those who know about them, Europe's and Britain's experiments in slum clearing and housing have answered many questions and arguments. Those who have closely watched these experiments are agreed that better housing does make better people and does reduce delinquency and crime among both children and adults. They are agreed that the cost has been more than paid for by results.

I have put houses and parks together because the two go together in affording an improved environment. It is not possible to provide each individual home with a park, but a community park

can accomplish much not only in keeping children and adolescents out of alleys and gutters, but in providing a pleasant and wholesome place for sports and communal intercourse of all kinds.

A survey made a few years ago by the Department of Commerce of homes in 203 towns and cities in the United States revealed that about one-third failed to meet the minimum standards set by the Public Health Association for safety, sanitation and health. Districts comprised of such homes cost the taxpayer much more for policing, sanitary inspection, fire protection, crime and illness.

The science of Ecology, which is the study of the effect of environment on an organism, it is interesting to note, takes its name from the Greek word "oikos" meaning "house" and "logia," "study." The inventor of the word ecology chose his roots intelligently, because for humans environment means, first of all, especially during the important formative years, the house. The mental, moral and physical health of the nation depends to a large extent on houses that will make possible a decent home life. Slums help breed disease and delinquency. Good houses and parks are the first step toward improving the environment of our people.

PUBLIC HEALTH

ONE OF the first concerns of every government should be the health of its people. A nation can only be great if it is mentally and physically sound. A disease ridden community is a backward community. Good health is the necessary basis for a free, happy and progressive society.

Each year our medical schools turn out thousands of graduates, many of whom, after serving a brief internship in hospitals, hang up their shingles and wait for patients. There are, of course, millions of our people who badly need a doctor's service, but the family budget does not permit such a seeming luxury. All this results in the population as a whole not functioning at anything approaching its full ability.

At the same time many young medicos are joining clubs, lodges and fraternities, making as many friends as possible, learning to be good fellows and cultivating rich acquaintances, as only

the rich can afford regular health supervision and medical advice. The years which should be their learning years crowded with useful experience are partially wasted, their theoretical knowledge grows rusty and the invaluable and necessary practical experience is never had. Those with particularly pleasing personalities begin to get a profitable practice at forty or after, and from fifty to seventy, when their minds are less elastic and less keen and they have acquired a reputation, they must see too many patients each day to give each one proper attention or to keep abreast of the continual advance in medical knowledge and the findings of laboratories, institutions and individuals engaged in health research. Physicians are in many instances rebelling against this system.

What is the sense of this? Why not bring the thousands of doctors who need patients and the millions of patients who need doctors together? Why cannot people realize that community health is everyone's concern and not just the individual's? A sick person in the slums of your city may wreck your home and it is your business that everyone, especially every child, has a periodic examination by a physician, because on the

health of others to a large extent depend your health and the health of your family.

Death was once generally considered an act of God and is still so considered by many. The U. S. Health Service has already rid the country of Cholera, Plague, Yellow Fever, Typhus and Smallpox. A male child born in 1890 had a life expectancy of forty-three years, but one born in 1940 had a life expectancy of sixty-four. Every day an average of six million Americans miss school or work because of illness and half of these illnesses are due to chronic lasting disabilities. Cancer, diabetes, mental disorders, afflictions of the heart, kidneys and blood vessels are on the increase. Ten million of our people are or have been infected with syphilis, which kills nearly 100,000 yearly. Mental patients alone cost the nation \$200,000,000 annually for their care; yet almost nothing is being spent in research for the cause of their troubles. The present work of the U. S. Health Service shows what can be done, but it is only a small sample of what could and should be accomplished.

Throughout the United States many experiments are taking place in improving community health. From these will evolve better and better ideas. There is a very large and dangerous oppo-

sition to all of these plans from private, religious and even medical sources. Much depends on the extension of these experiments for your children's and children's children's welfare.

OF CRIME AND PUNISHMENT

THERE is little justice or reason in blame or praise. Men are, for the most part, good or bad, or rather wise or foolish, as they are fortunate or unfortunate in their heredity and environment.

All punishment, and by punishment I mean the infliction of pain or injury, is not only unjust but harms both the person punished and the individual and society that inflicts the punishment. It does no one any good and it debases and brutalizes all concerned and leaves resentment and rebellion and hatred.

Henry the Eighth made 250 different crimes punishable by death and hung 72,000 men and women. This further impoverished the poorer classes, multiplied their resentment and greatly increased the amount of crime. Penologists have observed that more punishment makes more crime. Hospitals, schools and work and decent homes and food reduce crime.

Criminals will continue to be made as long as a large section of society is denied an opportunity to earn an honest living and as long as there are broken homes due to the death of one or both parents or their separation. Fred A. Moran of the New York State Parole Board observes: "The average parolee is . . . the product of a broken home with less than an eighth grade education."

We have a great amount of testimony as to the effect of improved housing and food. The health of the individual plays a great part in determining whether he is a good or bad citizen. Dr. T. Swann Harding has pointed out that in an average year of the last decade the 49% of our families, whose annual income was \$1000 or less, was not able, after paying for shelter, clothing and other necessary items, to buy sufficient food to keep an average family of four in good health, and it is from the low income group that most of our lawbreakers come.

A large per cent of offenders are from homes subject to great emotional as well as economic stress. Add up ignorance and poverty and broken homes and the result is likely to be crime. Any one of these factors alone might produce bad results, but the combination is almost unbeatable.

About a third of those who get into serious

trouble with the law have at least one foreign born parent. Nearly all of these foreign born parents are law abiding citizens; in fact, only two out of 1000 of the foreign born against six out of 1000 of native born whites are arrested each year. But their children in schools and on playgrounds are generally treated as inferiors and often scorned and ridiculed by other children. They are in the middle of the conflict between the old world ideas of their parents and the new world ideas of other associates, which may produce an unbearable emotional tension resulting in abnormal or delinquent behavior. This adverse conditioning, added to the fact that such children are generally poorly fed and housed, makes many of them a serious social problem.

Although numbering but one-tenth of our people, more than one-fourth of all those arrested and fingerprinted are Negroes, who are our worst housed and nourished citizens. Because of the discrimination against them they have little opportunity to earn enough to satisfy even elementary needs. The result is the vicious circle of poverty-crime-prejudice.

Cities of over 250,000 population produce twice as many crimes per capita as communities of less than 10,000. Generally speaking, the larger the

city the higher the rents and the worse the slums.

Many prisons and so-called reformatories make little attempt to reform and are primarily places of punishment. Operated at great expense to society, these institutions are an incalculable liability, making confirmed criminals of first offenders and sending out a stream of people hating society, determined on revenge, and generally in worse mental and physical condition than when they entered and with a higher education in crime received from other inmates.

Our better institutions give their charges physical, mental and emotional examinations so that they can sympathetically help and instruct them. Upon discharge each individual is followed up and helped to make good. Such care requires trained and intelligent people, not jailers and bullies. We must tear down all our penal institutions and put their inmates in workshops and on farms.

Everyone suffers enough for real wrong doing, i.e., acts committed against the laws of nature. A merciful god or a loving friend may forgive our ignorance or folly, but nature never does. The ideas fostered by religious bodies that some deity or recording angel keeps account of one's good

or evil deeds, so that after this life each receives his proper reward, is not only preposterous but vicious. One does wrong because of necessity and/or ignorance and/or psychological or physiological inadequacy.

Punishment by god or man is bestial and stupid. The idea has also been perpetuated by religious bodies from ancient and less enlightened times that every crime must have its punishment. The work of careful students and scientific seekers after knowledge has been largely nullified by popular opinions derived from the teachings of "god inspired gospels."

FREE TRADE

THERE is no economist of any standing among his colleagues who defends the maintenance of trade barriers between nations as a permanent policy. As a temporary one to protect infant industries it is defended. From the time of Adam Smith to the present economists have pointed out that these trade restrictions impoverish the people so "protected" and are the primary cause of wars.

If one man has the skill and materials to make two hats in a day and another man the skill and materials to make two pairs of shoes in a day, are both not better off to trade their extra hat and pair of shoes if the first man with his skill could produce only one pair of shoes in a day's labor and the second could make only one hat in the same time?

Every exchange of goods is made at a profit by both parties or the exchange is not made. Dif-

ferent countries and different localities have different climates and resources and hence different raw materials and skills. Why should one community try to make everything it uses when another can make many of these things so much better or at so much less expense and is happy to trade its surplus for things it cannot make well or economically?

A country the size of ours can produce many things because of our many climates, skills and raw materials, but there are many products we can get at less expense of capital and labor from other lands, in exchange for which we can export the goods we can better or more economically produce. We rob ourselves in refusing to trade. It is important to bear in mind that we cannot import anything unless we export something of equal value to pay for the import. The more we can import to pay for our exports, the better off we are. Our labor and capital and skills can best be employed in the production of the goods for which our soil, climate and resources best fit us. By producing only these we will still further reduce our costs and so increase our profits.

Our country is rich and great because, in addition to our wealth and natural resources, we have a market, unrestricted by serious trade barriers,

of one hundred thirty-four million people. Were there now tariffs between the states, as there were prior to 1789 when we formed a Federal Union, only the very rich could afford to buy automobiles, electric washing machines and refrigerators, radios, etc., etc.

Quantity production, a result of free trade within our borders, today makes possible our low production costs which promote wider distribution in our own country. This should permit us to ship our special products abroad in competition with any other country, enabling us to buy the many things we need and cannot produce economically ourselves. In the smaller tariff-strangled countries only a very few people can have the things that are in most American homes because they cannot be produced cheaply for a small population. The people of these countries cannot buy them from us because our trade barriers prohibit the importation of their products to pay for ours.

When we have a market of two billion people instead of one hundred thirty-four million we and all the world's people will produce and consume far more than now. The exchange of ideas accompanies the exchange of goods. By giving all people access to goods of every kind we re-

move the primary cause of hatred, misunderstanding and war.

Many countries are now unable to get things that they desperately need, even necessary food, because they cannot exchange their products over existing trade walls to pay for them. Their people easily become the prey of any skillful demagogue who promises them freedom to trade and live decently.

We raised our tariffs and other countries countered by raising theirs and the situation became more and more desperate until some of these countries determined to break out of the trade restrictions in which we had helped to confine them.

If we are intelligent we will not much longer allow our lawmakers to protect special groups at the expense of all the people. When the Smoot-Hawley Tariff Bill was passed by the Congress a thousand economists signed a round robin demanding that President Hoover veto the bill. It has been said that perhaps never before had any body of professional men been in such unanimous agreement on any subject. Had this bill been vetoed there might not have been the long and terrible depression or the second world war.

A UNION OF NATIONS

SINCE the World War of 1914–1918, like many others I have sought a formula for Peace. Tennyson's "Parliament of Man," Wilson's plan for a League of Nations, Aristide Briand's for a United States of Europe and similar proposals such as those of Emanuel Kant, Victor Hugo and Edward Herriot have interested me greatly.

In March 1939 Clarence Streit, a newspaper man who had lived in Geneva and had watched closely the workings of the League of Nations, published a book called *Union Now*. This book seemed to me so important that when it was proposed to form a committee in Philadelphia to popularize Streit's ideas I attended the meeting and have ever since been active as a member. *Union Now* proposed a union in five fields of the fifteen then existing democracies:

- (1) A union government and citizenship
- (2) A union defense force

- (3) A union custom's free economy
- (4) A union money
- (5) A union postal and communication system

(1) This union government not to take the place of present governments but like our federal government in its relation to the states would act on matters of interest to all citizens in order to secure the greater safety, freedom and happiness of all.

(2) The League of Friendship of the thirteen original American colonies and later the League of Nations clearly demonstrated the futility of such organizations lacking a union defense force. This would allow an immediate and immense reduction in the burden of armaments.

(3) In spite of the expositions and explanations of the greatest economists, powerful special interests continue to increase the burden of tariffs and trade restrictions which impoverish all materially, psychologically and intellectually.

(4) One stable money, good anywhere in the union (which eventually, it is hoped, will include all nations) will increase the happiness, prosperity and freedom of all who wish to travel, trade and study.

- (5) A single postal and communication system

will simplify, promote and decrease the cost of national and international communication.

Every new proposal, especially one so far reaching and promising as much as *Union Now*, is held "impractical" because "Utopian," but unless mankind has some plan for the peace that will follow this war, peace will be of short duration and the war to follow may end in a catastrophe from which civilization may be a long time recovering. There have been many other proposals for a world government, but those that I have seen were less concrete and definite and Streit's plan offers at least an excellent basis for discussion and education.

POETRY

FROM early youth I have derived deep satisfaction and great happiness from reading and writing poetry. Throughout my life I have turned to it for enjoyment, inspiration and refreshment.

Some people do not like poetry, but it seems to me that many ideas and emotions can most effectively and memorably be presented in poetic form and by "the lilt of line compact" much beauty individually discovered can be preserved. The rhythm and music of poetry tend to produce an exalted state of mind in the poet and the reader which lifts them both above the small and particular into a mood of high contemplation and to kindle an emotion receptive to great truths and ideas.

Our emotions have much to do with the kind and amount of wisdom and understanding which we accumulate, and poetry, in addition to moving us, widens our sympathies and educates us in a

way that no amount of facts or statistics can. Poets have made millions think new thoughts or moved them by new conceptions of beauty and have directly or indirectly extended the sympathies and ideas of everyone.

Poetry has served as a disseminator of ideas. It has developed and refined the principal implement of thought—language. It has pointed out and preserved values and beauty that might otherwise have been passed over and forgotten. It has given mankind perspective and a sense of proportion.

Attempts at writing poetry have given me many happy and satisfying hours, often followed by the keenest disappointment on later reading lines that during the hours of production seemed inspired with wisdom and beauty. But while writing I felt inspired and labored with the agony and delight of producing progeny of my own mind and spirit. And never did I regret the hours of labor and self searching.

In my verse there is more of my spirit than in these brief essays.

SIMPLICITY

THE AFFECTATIONS and pretensions of many people strike us as both absurd and pitiful. Absurd because they are generally transparent. Pitiful because obviously they are meant to cover inadequacies and fears.

As a small boy I sometimes hated myself for much boasting and for frequently acting roles foreign to my real character. So I sought help from nature. Sometimes I would lie in the shade with my cheek to the cool grass, or in a freshly plowed furrow with my whole body pressed closely to the soft strength-giving earth, or for hours under a big weeping willow watch with fascination the teeming life in the water and on the banks of a small stream, or lying on my back under a great oak and looking up into its branches I would feel I was getting close to the secret heart of things.

Small boys are often afraid of each other and

wear a false face, as savages do, in self defense, and men are much like them unless they are engrossed in something larger than themselves. By some instinct, often without consciousness of its urge on our part, we are driven back to nature for fundamentals.

People deeply conscious of natural law, of the mathematical principle behind the universe, are not much given to strutting. The scientist who has marvelled at the revelations of his microscope, the astronomer who has stared in awe for many lonely hours through his telescope think little of impressing others with their knowledge or their possessions. The inner workings of nature, her vastness, her harmony, leave one awed and humbled and hating sham and too filled with wonder to pose.

The Chinese have a saying that no one ever conquers a river because it always takes the lowest ground. The Romans said, "The language of truth is simple." And Emerson: "Nothing is more simple than greatness; indeed to be simple is to be great." And Carlyle: "The first spiritual want of a barbarous man is decoration."

Dr. Cook, head of the Presser Foundation, who has talked with many of the great men and

women of our time, says that the one common characteristic he found in them was simplicity.

But how can one attain simplicity? Most of us carry the crippling burdens of intolerance, hate, false pride and superstition, which so complicate our lives. Anthropologists have often pointed out the absurd and unnecessary confusion in the lives of primitive men caused by the belief in spirits and resulting in complicated systems of taboo, sacrifice and propitiation.

The mental and social disorders caused by the religious fears and fantasies of people of our own civilization are less apparent because too familiar until we analyse and study their lives as the psychiatrists, anthropologists and sociologists do.

Those who are much influenced by superstition and intolerance face an irreconcilable conflict with reason, which is responsible for much artificial and neurotic behavior.

Socrates, Galileo, Paine, Jefferson, Owen, Lincoln, Burbank, Edison were simple and great men who refused credence in the mythology of their time and were not burdened with petty vanities and through inquiry and examination sought truth ardently.

CONCERNING THE UNDERDOG

HAVING such a deep interest in science why have I been so greatly concerned about the despised and rejected elements of our population? Has this been only a soft-headed sentimentality irreconcilable with the position of eugenicists who want only the more dependable and competent to survive and multiply?

It has been apparent to me that many members of the submerged portion of our people were richly endowed with qualities that our civilization most needs, and that some men who have attained great power and place were lacking those qualities. Our faulty, but I believe evolving, civilization often elevates men who are not trustworthy or truly intelligent and the element of luck sometimes outweighs ability. Instances of this are so common as to make examples unnecessary. Thousands of reliable and able people labor devotedly and effectively in the arts, sci-

ences and other fields and make valuable contributions to society and yet never earn enough to enable them to raise a family in a favorable environment. Certainly financial success is not a measure of an individual's value to society. In some ways our present social and economic organization penalizes people with most desirable characteristics and favors others with very undesirable ones. Observing this I have, as I grow older, become more and more sympathetic with the plight of the lowly and seen the necessity of providing for all an environment sufficiently favorable to allow and encourage the development of all proper abilities. I have often been impressed by the intelligence and open-mindedness of some people of the most humble circumstances and by the ignorance and narrowness of some in exalted positions. Our cultural pattern overemphasizes the value of the acquisitive ability.

To confine one's interests and activities to the limits of any class or segment of people is stupid. Only by associating and conversing with all kinds of people can we come to any intelligent awareness of our civilization and its problems.

Although one be endowed with great intellect and wealth it is not possible to live a happy and full life knowing that an existence of want, misery

and despair is the lot of so many. We use many devices to keep our minds from thinking of the poverty and degradation about us. We feel compelled to ignore such things as much as we can so that we can be fit to carry on the necessary business of making a living, and we hate people who bring unpleasant matters to our attention. But in this not uncommon attitude we are shortsighted. We can produce food and goods in sufficient quantities to supply every man, woman and child with enough for a decent living. Instead of trying to close our eyes to the situation we must see it as it is and then solve our problem by employing all of working age in such a way that goods will be properly distributed. We must be informed of the facts and understand that in avoiding the facts we are inviting disaster.

We cannot afford much longer to withhold from a large part of our people the things necessary for their health and elementary comfort. Among such people most of our crime and disease has its inception and here lies the potential dynamite that may destroy our civilization. It is unreasonable to expect from them love for and loyalty to our country and its institutions.

No one can live for himself alone and lead a free and well rounded life. A nation in which

most men look out only for themselves will perish. Only by working together and interesting ourselves in the problems of others can we build a great and noble society.

By extending our sympathies we enlarge our own minds and spirits and gain a more complete and understanding life. Thus we insure the expansion of our civilization and raise it to ever higher levels.

Once when I was examining some advanced models of airplanes, automobiles and railroad cars, by Norman Bel Geddes, he explained how much more efficient and economical to operate these were than earlier types. I was deeply impressed by the great improvement in appearance of these functionally improved designs and made some remarks about it. Geddes replied that almost always a functional improvement in form resulted in an esthetic improvement. This reminded me that Socrates had pointed out that the instrument which best performs the work for which it is intended is the most beautiful.

So I have often observed that in dealing with our fellow men the humane, the decent and honorable act or policy brings better results and more enduring satisfaction than craftiness, selfishness and dishonesty. Throughout history many people

in high places have met fundamental economic and political problems with trickery and evasion and a narrow and shortsighted egoism which now, in retrospect, seems to have been unbelievably foolish.

By raising up our fellow men we raise and enrich our own lives. By trying to suppress them we degrade and impoverish ourselves.

To expect much longer to be able to deny the reasonable aspirations of the disinherited for a better life by distracting attention from our real world with the promise of happiness in a world to come is not only despicable but unspeakable folly.

SCIENCE

SCIENCE means knowledge. Some people are opposed to scientific inquiry. They are against the expansion of our knowledge especially in some directions. They feel that it destroys the illusions that mankind largely lives by. They are afraid of what will happen when these illusions are lost.

As man has accumulated knowledge more and more of his illusions have been destroyed and so he has advanced in his way of life, in his understanding and his morality.

An illusion is a false and misleading idea. Yet millions of people believe that falsehoods are better than facts and try to instill illusions in the minds of children and to protect them from truth.

Scientists believe that facts are better than falsehoods. Most of them believe that there is no subject that should not be investigated by scientific methods and that divine revelation has added nothing to man's knowledge of the atom, of the

heavens, of his mind, of his emotions or of any other subject. Scientists are interested in discovering the animating principle of life, the cause and means of man's thinking and feeling and knowing. They want to understand his moral and emotional nature. As man better understands these things his life will become fuller and nobler and more in agreement with the laws of nature.

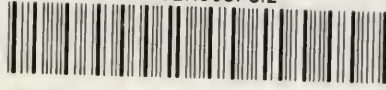
Primitive man lived with the illusion that he had to propitiate many good and evil spirits to protect himself from sickness, weather, food failure, and other catastrophes. He gave the best of his possessions to medicine man and priest to intercede with the spirits in his behalf.

The habits and customs of men change slowly and the priest and medicine man still collect their fees and continue to oppose the destruction of illusions that give them their livelihoods.

The very intelligent and well educated are distrusted and even despised by those of little intelligence and education. The word intelligentsia among many is one of reproach. Pavlov in the study of dogs and Freud in the study of humans did the spade work for an understanding of human emotions and behavior, and a host of followers have further developed their inquiries and added so much to our knowledge that we can,

with some confidence, predict that within the next few decades we will have acquired a much greater understanding of man's mind, emotions and behavior.

For my children, main
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